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The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, AUGUST 23, 1917

NEW SERIES, VOL. XIX, NO. 34

Rev. J. G. Murphy was recently called to New Hebron for half time. We have not heard his answer.

Missionary J. G. Chastain has promised to work with the pastors of the Yazoo Association in a church-to-church campaign, beginning at West, Sunday, September 16.

Rev. E. D. Solomon, of Meridian, is spending a part of his vacation at the Northfield Conference in Massachusetts. After Northfield he expects to pay a brief visit to Toronto.

Lieut. B. B. Green writes that our information with reference to chaplains was incorrect, that they rank as first Lieutenant, and can only have the rank of captain after eight years of service.

Great Britain is spending \$28,000,000 a day for the war. American Protestants are spending only \$28,000,000 a year for foreign missions. And yet the Son of Man came to save life, not to destroy it.

Archibald McLellan, editor of Christian Science papers, died recently. And yet they say there is no such thing as death or sickness. Maybe he and Mrs. Eddy are like the Irishman's turtle—dead but don't know it. But we have an idea that they now know more than some of their followers.

There's nothing in a name—sometimes. An officer named Booze was recently shot in a Mississippi town while arresting a Negro for having whiskey in his possession. The Negro was killed. A man named Tipple is vice-president of an association in America to spend a million dollars fighting the whiskey business by advertising.

Surely if Paul and Peter could exhort the people to submit themselves to the powers that be, preachers nowadays may teach the people loyally to support the administration. The government of that day was corrupt and tyrannical, costing both Paul and Peter their lives. The one who have is Christian and upholding the principle of freedom.

The presidents of the Northern and Southern Baptist Conventions—Geo. W. Coleman and Jas. B. Gambrell—have made response to the message of the English Baptists to American Baptists in a paper which we hope to publish next week. It contains expression of fellowship and Christian purpose which ought to be in every Baptist heart.

The Silver Publishing Co., 1013 Bessemer Bldg., Pittsburgh, Pa. is offering to send free to any one who applies a copy of a 125-page booklet by Jas. H. McConkey on "The Three-fold Secret of the Holy Spirit." It will stimulate thinking and provoke study of the Bible on a very vital Christian doctrine and so be helpful in the Christian life.

It was not practicable for the editor to attend a meeting in Washington of the Food Commission of which he was appointed a member, but his active support will be given to its work. Mr. Joshua Levering was made chairman, and Dr. Z. T. Cody, secretary of the committee of the Southern Baptist Convention. The executive committee is Mr. Levering and Mr. R. H. Edmonds, both of Baltimore.

CUNNING.

By Edgar Guest.

I'd rather lose than play the cheat.
I'd rather fall than live a lie.
I'd rather suffer in defeat
Than fear to meet another's eye.
I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorry story.

What if another never knew
That I had tricked my way to fame,
And all unseen my hand could do
The cunning little deeds of shame?
The stolen prize would not be sweet,
In pride I could not ever show it;
Men might not know me for a cheat,
But I should ever after know it.

There is no joy in tricky ways.
Who does not justly earn his goal
The price for such a victory pays,
For shame shall torture long his soul.
What if I could, by cunning, claim
The victor's share of fame or pelf,
And hide from all the world my
shame!
I could not hide it from myself.

I'd rather fall in every test
Than win success by base deceit;
I'd rather stand upon my best,
Be what it may, than play the cheat.
I'd rather never win men's praise
Nor share the victor's sum of laughter,
Than trade my self-respect for bays,
And hate myself forever after.

—From The American Boy.

We have received from J. W. Cammack, secretary, a copy of the booklet, "Our Baptist Educational Institutions in the Southern Baptist Convention." It gives evidence of being hastily gotten up and is necessarily incomplete as the first effort is almost sure to be. But it is of great service in giving needed information and excites pride in what Baptists are doing in this direction. It is a prophecy of better things to come. It seems to us that Mississippi is very inadequately represented. The only college about which any detailed information is given is the Woman's College at Hattiesburg. A few lines of tabulated matter are given about Mississippi College and Clarke College, which were probably gotten from a catalogue. We congratulate the commission of the Southern Baptist Convention on making a beginning.

The principle which Jesus laid down in saying, "No man putteth new wine into old wine-skins," has its application and its value in more than one practical direction. He means to say you can regulate a new institution by the rules of one that is past. One man also cannot imitate or copy the conduct of another and do his own work or be his best self. The truth is life is not a thing that can be produced or controlled by mechanical rules. It must produce its own fruits. The individual must be given a chance for his own development. Otherwise his character and life work will be a crazy quilt of patches, which are taken from other people's clothes to make a suit for a growing and self-developing life.

August is hospital month in Tennessee, and Secretary Gillon is pushing this object with a purpose to raise \$10,000.

Rev. B. B. Cade had with him in a meeting J. H. Hooks at Holly Springs, where there were ten added to the church.

J. H. Fuller writes that he is having a great meeting at Piney Leone, Tenn., that he will return to Flora September first and move to Yazoo City October first.

Deacon M. H. Wolfe is chairman of the prohibition committee of Dallas county, Texas, and they are waging a red hot campaign on a high plane to make the country dry.

The orphanage is soon to have a new concrete silo, the gift of Mr. P. M. B. Self, of Marks, in honor of his grandmother, Mrs. B. J. Burford, whose gifts made possible Burford cottage.

Some people are making objection to American soldiers going over to Europe to fight. Wonder if they want the fighting in their front yard where they can see it. In the name of sense, let us keep the fighting on the other side of the ocean.

Brother Frank Low asks that all who know of Baptist boys, or young men from Baptist families who expect to be in the army camps near Alexandria, La., will write Pastor B. F. Wallace at Pineville, La., that the church may look after them.

Dr. Jno. McIntosh, of Mt. Olive, has been given the rank of captain in the medical officers' training camp at Ft. Riley, Kansas. He is the second doctor on the board of trustees of the Mississippi Baptist Hospital to be accepted for army service.

The country will feel a little more self-respecting, particularly the feminine portion of it, to know that the picketing which has been carried on by the suffragettes in Washington City with the sole purpose of annoying the President, has been stopped by the capitol police.

The Standard, of Chicago, says that years ago the Examiner of New York and the Watchman, of Boston, had more than twice the circulation the combination has today. This is an interesting, though not a pleasing, study for denominational papers and for the denominations depending on them.

A new booklet by Evangelist T. T. Martin is "The New Testament Church." Beside eight chapters by Brother Martin, the booklet contains "Ecclesia—The Church," by the late Dr. B. H. Carroll, and "Why I Am a Baptist," by Dr. R. S. McArthur. The price is 15 cents postpaid in any quantity. The Baptist Record, Jackson, Miss.

An example of the recklessness with which statistics are published and copied is the statement that 32 per cent of the widows in the United States lack the necessities of life. We had an idea that when a person lacked the necessities of life, he died. Maybe widows are an exception. It sometimes produces weariness when a pert person rises to remark that "statistics show thus and so." Who is statistics? Give us his local habitation. He may not be identical with the Bible.

Thursday, August 23, 1917.

A DIFFICULT INDIAN MISSION FIELD

Victor I. Masters Superintendent of Publicity.

May it not be true that we need the lesson to be learned from working in fields where it is exceedingly difficult to secure the fruitage of conversions? Perhaps the very ease with which thousands of our preachers win converts in a scant week's meeting in our churches during the summer months contains a subtle danger to the riper fruitage of patience and faith and devotion.

Still there are many difficult fields of labor occupied by the workers of the various mission boards in the South. I want to tell you of one of these—the work of the Home Mission Board among the Osages in North-eastern Oklahoma.



Tent under which the Indian Association met; in the foreground, Rev. D. Noble Crane, a native Mississippian, our beloved missionary to the Osages.

The Osage tribe numbers about 2,200. In 1872 they were brought to their present reservation in Oklahoma from the Missouri river country to the north. Their reservation contains 2,297 square miles. Roman Catholics did mission work in the tribe before its coming to Oklahoma and have continued the effort till now. The Friends also established a work among them, the remnants of which are still existent.

Both the Romanists and the Friends sought to Christianize the heathen people by grafting the symbolism of the heathen dances and festivities on to Christian teaching. The result has been doubly to confuse the poor people who were already spiritually blind.

About ten years ago our Home Board established a mission among the Osages, at their chief camp, which is a mile out from the town of Pawhuska. A missionary pastor, a woman assistant and an interpreter were secured, a modest chapel and parsonage were built and from then till now two faithful and devoted missionary workers have given their whole time to serving the Osages and trying to point them to the way of faith. The visible results have not been large. There have been only fifty members in the little church, most of them women.

On July 19-23, last, the Blanket Indian Association, which is composed of the churches in Oklahoma among the Blanket or wild tribes, met at Pawhuska. About ten tribes are represented in this body, including the Kiowas, Cheyennes, Pawnees, Arapahoes, Comanches, Otoes, Apaches, Osages, Sac and Fox tribes. These are churches of either the Home Mission Society or the Home Mission Board.

The chief reason for choosing the Osage camp as a place of meeting was the anxious desire of the other and more Christianized tribes that their Osage brothers might more generally understand and accept the Jesus Way. The Indian Association is an evangelistic meeting, rather than a deliberative body, and the tribes desired to draw the tardy Osages close up to the holy atmosphere in which so many of their own hearts had been opened by the Holy Spirit.

But the Osages were reluctant. Back of their reluctance lie certain facts which lead me to nominate this as perhaps the most difficult field for Christian work in the South. In their ease the gospel message must break through the difficulties which grow out of their heathen traditions, plus those which grow out of Romanist grafting of Christianity to these traditions, and out of direct Romanist effort to discredit the Baptist work, plus the shovelfuls of money which are being cascaded into their untutored hands. The result is a confused mass of heathen and worldly notions, more difficult to clarify by the precipitant of evangelical faith than any I have ever seen.

During the first two days of the association the Osages were busily engaged in a war dance in their Round House, about an eighth of a mile from the association tent. With Dr. F. M. McConnell, the Oklahoma secretary, I had a look-in on this dance. Eleven braves, seated in a circle, about a great drum in the middle of the structure, smote that instrument with a diligence which absorbed their whole attention, each man bent over toward the drum and each with oblivious impassivity laboring with two drum-sticks. By relays, be-decked and brightly painted Osage warriors moved in their rhythmic gyrations,

while some hundreds of women, children and male non-performers looked on.

After ten minutes, we were called out by our host, Rev. D. Noble Crane who said supper was served at the mission house. To our protest that we would cheerfully surrender a dozen suppers for the privilege of seeing more of the heathen ritual, he replied:

"You have already seen it all. All day long, day after day, till they are exhausted, they keep up that dance and chant just as you see it now, to the throb of the persecuted drum."

All day Thursday and Friday, the Christian Indians at the association tent were preparing for the Osages—to the accompaniment of the doleful but unceasing drum-throb and the chant of the wrought-up dancers over at the Round House. On Friday afternoon, the Association Indians sent a committee to ask the dancers to come to the Christian meeting. It was perhaps in courtesy to the visiting Indians that the war dance was closed that afternoon, and on Friday night and afterwards the Osage chiefs and not a few of their non-Christian people sat with us at the association and heard the appeals to come to Jesus.

Some further description of the effect of much money on the Osages seems pertinent. It will be remembered that oil in large quantities is being secured from wells on the Osage reservation. Each of these wells pays a considerable royalty to the Osages, who are by far the wealthiest Indian tribe in America. The situation will better appear by concrete illustration. In May the government agent paid over for each man, woman and child of the Osages, \$500. About the first of July a payment of \$800 for each was made, and Brother Crane informed us that the arrangements were now being made for another \$500 payment in a few weeks.

The Osages ride in \$2,000 automobiles. I saw one fellow driving at sixty miles an hour, and was told that this was not unusual. I saw an eleven-year-old Osage boy driving at forty miles an hour. A seven-year-old Osage lad bought some "soda-pop" from a soft drink stand near the association tent and proffered a \$10 bill in payment. When at last the change was made up in quarters and dimes and nickels, he stuffed the coin in his pockets till he became tired. Some of it fell into the dust at his feet as he turned away. When the loitering spectators called him back to get his lost money, he derisively grunted, shrugged his young shoulders and went on where there were other fields to conquer!

Heathenism plus Romanism, plus great wealth! I nominate this as the most difficult field in the South. But in Rev. D. Noble Crane the Home Board's missionary here, and in his assistant, Miss Clifford, Southern Baptists are represented by two workers, who, under God, are sufficient for even the great discouragements of the work among the Osages. Brother Crane is a native Mississippian. Formerly I have said that the faith of many of the Indian converts would be a tonic to the jaded faith of many a white church member in America. May I add that



An Osage chief, more than 100 years old, addressing the Association. He is not a Christian. To the right is the interpreter.

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it would equally thrill and inspire them to come up close and look at the calm confidence and the untiring devotion in the face of many discouragements, which are exhibited by our faithful and capable missionaries to the Osages.

God heard the prayers of His people that the association would bless the Osages. Saturday night, after a sermon by Rev. Isaac McCoy, a Creek Indian eighteen came to Christ, among them several Osages. Sunday morning, following a sermon by myself, eighteen more came to Jesus, several of these also being Osages. When I left the meeting Sunday, the blessed work of the Holy Spirit was still in progress, for, though Mammon shuts the eyes of so many white church members behind whom are generations of Christian tradition, the Holy Spirit is able to snatch from the thrall of unbelief even a poor untaught heathen beset though he is by the snares and pitfalls of "easy" money, the better use of which the Indian has had so little opportunity to understand.

Let the devout reader breathe a prayer for those two brave and lonely missionaries; for Mrs. Crane, the cultivated wife of our missionary, who shares his toil and sacrifices, and for the poor Osage people, that, though the things which obstruct the view of Jesus seem so great and impervious, God may still enable them to find safety and salvation in Christ.

Home Mission Rooms, Atlanta, Ga.

The Budget Laymen Department

N. T. TULL, Superintendent

LOOKING AHEAD.

It is not too early to begin now to prepare for putting on the budget system for another year. It will be fatal to the success of the plan to wait until the time is at hand before beginning to organize your forces for the work. You should plan a systematic campaign of instruction, extending over a period of several months.

First—Preach on the Bible plan of giving. There is no power given to the preacher that is half so potent as the pulpit for getting instruction to the people. The people must be prepared in mind and heart to approve the budget plan as being based on Scripture.

Second—Outline the plan from the pulpit, stressing the main features of the plan namely, a definite stipulated schedule covering all current home expenses and all current denominational support; a definite and arbitrary ratio of division as between home expenses and denominational support, so that every dollar coming into the treasury through the plan becomes a "kingdom dollar," going impartially to every cause supported by the church; the absolute necessity of an every-member pledge, which alone can furnish a basis for operating the plan, and is the only means by which the plan may become an absolute guaranty proposition; the importance of the envelope system for gathering in the funds.

Third—Organize and drill a budget committee, composed of active deacons and ac-

tive laymen, who shall assist the pastor in making up the budget schedule; presenting the matter intelligently to the church for adoption; making the every-member canvass for pledges; helping to sustain the plan in detail through the year. The pastor must know the plan in every detail himself before he can drill these men. Order tracts and literature from this department on the subject. Buy the manual on "Church Organization and Methods," price sixty cents postpaid, Baptist Record, which is the text book on the budget plan. By all means you should have this book.

Fourth—Have the above committee appoint a sub-committee from their number, who shall work out the following details: Revise the church roll, ascertaining the whereabouts of every member of the church, making up a list of names and addresses of both resident and non-resident members; allotting the names to the various teams of two each for making the every-member canvass; preparing pledge cards; ordering envelopes. Let this committee see that no detail is overlooked. Do not neglect the non-resident members in your plans.

Fifth—Carry your instruction on the budget plan to every department and organization of the church, so that they may fully understand the plan and be prepared to co-operate with and conform to the plan. Let there be oneness of aim and purpose running through the whole church. The budget plan is a church financial program.

Let me urge the churches to follow the custom of making monthly remittances to the board of all money contributed to denominational causes. That is one important purpose in systematic giving.

The happiest church in the world is the church that has solved the financial problem. Such a church is the church at West Point. They have the best and most thoroughly worked out financial system I have yet found in Mississippi. They use the one treasury single budget single envelope system. That is the only system that yields to a high degree of perfection as a church financial program. Will have more to say about their plan later.

I find churches where the women of the church are not giving to missions and benevolences through the adopted financial plan of the church, but give to these causes exclusively through the various societies. This is wrong in principle and the churches should hasten to correct it. It can be corrected through the adoption of the one treasury single budget system through which every member of the church gives alike to all the common causes of the church.

Why should the membership of the church be broken up into numerous sections and groups when it comes to the financial support of the Lord's work?

Giving to the support of the Lord's work through the various societies and not through the church proper is minimizing the church and magnifying the society. One result is, the men have sat down on the ob-

in many cases, and are looking to the women to finance the Lord's kingdom. All glory to the women, but look where the custom is leading us.

In ordering envelopes for another year, remember that the one treasury single budget system that we are recommending provides for the use of the simplex, or single pocket, envelope. Find out if your church will adopt this plan in detail before ordering envelopes.

I am making a trip through northeast Mississippi, doing personal work among the churches, holding conferences, talking church finances. I find a ready response from the business men of the churches to the budget plan as I am presenting it, and I believe the class of work I am doing will produce good results. Have visited so far on this trip the churches at Kosciusko, Ackerman, Starkville, Columbus Second, West Point, Aberdeen, Amory, Tupelo, Booneville, Corinth.

The church at West Point has just finished a lovely Sunday School annex to the church house, making it one of the best equipped in the State.

The Amory church has a new pastor, and will begin at once to complete their beautiful church house.

The church at Tupelo is nearing completion, and will be one of the most commodious church plants to be found in the whole country.

The church at Booneville is happy over the fact that they have just risen in their strength, and the strength of the Lord, and paid the last dollar of debt on their handsome new church house.

CALL FOR CHAPLAINS OVER-SUBSCRIBED.

In response to a statement in the papers in regard to chaplaincies, a great number of brethren have sent in their applications for chaplaincies in the army and navy. It is a fine proof of loyalty and readiness to serve our country at this serious juncture.

Already I have received ten times as many applications as there are positions; so there need be no further applications made at present.

B. D. GRAY,

Corresponding Secretary.

Home Mission Rooms Atlanta, Ga.

What more honorable heritage can you leave your children than a Liberty Loan Bond? It will give them the right in after years to refer with pride to you as being one of those Americans who at their country's call honorably, willingly and patriotically supported their government in this great war and lent of their wealth, their savings or their earnings to help bring victory to our armies and a triumphant end to this war for freedom and humanity.

Thursday, August 23, 1917.

The Baptist Record

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EDITORIAL.

JESUS AND PAUL.

Now and then some ingenious students, or rather critics of the Bible, having nothing particularly to do, or not caring to employ their gifts and time in using the Bible for the edification of themselves and others, begin to hunt for bogies in the Book. They wish to find something that nobody else has ever suspected or dreamed of, and presto!, they come up like a diver from the depths and announce a startling discovery which they think will necessitate a revision of faith or abandoning of it, and a re-statement of theological opinion. To such a class of theological "smart alecs" belong the parvenues who summon the attention of heaven and earth to get the announcement, new to the inhabitants of both spheres, that Jesus and Paul had radically opposing views of truth about God, about His kingdom, about salvation, about the essential quality of it and conditions of receiving it. This grasshopper bait is forthwith swallowed by a few ecclesiastical suckers who swim in the shallow pools that have been threatening to dry up for the whole summer for lack of any refreshing showers of personal fellowship with Jesus. All of us should be genuinely grateful for whatever truth is brought to light by the study of others in the word of God. But it is worth while to keep our eyes open as to what is served to us in the various theological platters. A Christian is supposed to have an anointing from the Lord and to possess discernment of truth when it is offered.

As to this particular article which is offered to us about the antagonism between Paul and Jesus, a very hasty review of some of the things taught by them makes the new bogie disappear like a child's soap bubble. The conception of these critics is that Jesus is simply a Jew with Jewish ideas of religion, a rigid adherence to the law and insistence upon obedience and outward observance; that He merely made the standard high and expected His disciples to surpass others in attaining to it, and that this would constitute their particular claim to favor with God and position in His kingdom. That Paul misunderstood the religion of Jesus or

purposely corrupted it, by making faith in Christ the condition and guarantee of acceptance and a sure title to salvation, and that this faith was a substitute for righteousness, making religion wholly mystical and inward, while Jesus still taught it to be outward and practical. On this has been based a whole system of Biblical interpretation. Any ordinary country Baptist preacher with a common knowledge of the Bible not only knows better than that but has no trouble in answering it.

Nobody questions that Jesus laid great stress upon righteousness as the fundamental characteristic of the kingdom of God. He said, "Seek first the kingdom of God and His righteousness." But so did Paul say, "The kingdom of God is righteousness and peace and joy in the Holy Ghost." Jesus said, "Except your righteousness shall exceed that of the Pharisees, ye shall in no wise enter the kingdom." But so did Paul say, "His servants ye are whom ye obey whether of sin unto death or of obedience unto righteousness." But with neither of them was righteousness a matter of outward conformity to the common standards of morality, nor was the attainment of it by human effort apart from their relation to the person and work of Jesus Christ. Jesus said to the people who asked, "What must we do that we may work in works of God?" "This is the work of God that ye believe on Him whom He hath sent." This sounds very much like the words of Paul: "Christ is the end of the law for righteousness to every one that believeth." Again compare the words of Jesus: "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you," with those of Paul: "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the ordinance of the law might be fulfilled in us."

That the teaching of Jesus was not in favor of outward conformity as compared with the inward and spiritual character or attitude toward God is shown in His lifelong conflict with the Pharisees who were the embodiment of legalism and His denunciation of their inward hypocrisy while scrupulously observing outward standards. To Nicodemus, the best of them, he pointed out the necessity in his case as in all of a new birth. In the sermon on the mount He not only sets up a high standard but He shows that the inward motive is as necessary to righteousness as the outward conduct. He specifies this in the case of prayer, of fasting and of giving alms, that the controlling motive must be to please God and not to find favor with men. He distinctly teaches that that which is exalted among men may be abomination in the sight of God (Luke 16:15). Above all He teaches that to love God with all the heart mind, soul and strength is the first and great commandment. Paul does not make the salvation of man dependent on personal relation to Christ, more than Jesus Himself does. He says, "If any man wishes to come after me let him renounce self and take up his cross and follow me. "For he that loses his life

for my sake shall find it." He that receiveth me receiveth Him who sent me. He that rejected me rejecteth Him that sent me." "I am the way, the truth and the life; no man cometh unto the Father but by me." His own words are, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth may in Him have eternal life. Paul cannot make it any plainer or more positive and they are thoroughly agreed. Paul expresses his own and our relationship to Jesus, when he said, "For to me to live is Christ."

PRESENT DAY SOCIALISM.

This writer lays no claim to exhaustive or even extensive study of the purposes or methods of socialism. He is only an observer of events and effects. If the Savior's axiom, "by their fruits ye shall know them," is of any value we have seen enough in the past few years to form a pretty accurate estimate of this much advertised new philosophy and bastard religion. There can be no question that the name socialism not only covers a multitude of faults, but a great variety of opinions of greater or less degree of falsehood and danger to the individual and the state.

It is not to be denied that there are errors and maladjustments in our social and political organization, or that it is capable of improvement and needs attention. But that the principles of socialism will perform this task is not capable of demonstration either in facts already established or reasonable theory. Perhaps the best that the best of the socialists have hoped to do by their agitation is to call attention to abuses in society and government and leave the work of construction and correction to others. While the purpose of many socialists seems to be only to pull down what others have built up. The weakness of socialism is shown in the inability of its varied representatives to agree on any definite program or to announce any goal or objective which they seek to attain by their agitation.

Everybody who has a fairly good memory of boyhood or present association with it will probably recall that the destructive propensity is ever present in a greater or less degree. With some it becomes dominant. As is the man in the making so is corporate society in its development. There are in the social body certain destructive elements that are busy with hammer and torch. As in the human body the destructive process may go on in a state of health, may be necessary to health and growth, yet when it becomes over active and strong, it means death to the body; so in the civic body the process of destruction and elimination of waste may go on in health, yet when it gets more active than the constructive forces, it is necessary to administer correctives or life and health are impossible.

Just at this time the world seems to be the prey of the forces that attempt social disintegration. Socialism is not attacking abuses in government, but attacks the government itself. The trouble is that the spirit

Thursday, August 23, 1917.

THE BAPTIST RECORD

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of socialism is false to its name. By its name it ought to favor social relations and the preservation of society. The adaptation of all social parts and organs to all others for the good of the whole. It is not only unsocial but dissocial. It not only refuses co-operation and effort to preserve society but attacks all that holds society together, government and all industry which does not minister to its own personal ends. There are good socialists, individual men who advocate a reconstructed society, but they are all in the books or book makers. The only ones you meet on the streets are the ones with a snarl in their throats and criticism of all who are trying to do anything for others. The socialist with whom we have become acquainted in the newspapers is the man who is willing to join somebody who is willing to resist constituted authority both in religion and in politics. For months we have been thrown occasionally with the man who was a candidate for governor. The only reading we ever knew him to do was to feed on the garbage that was weekly furnished by a German paper which spent most of its space criticising the United States government. He is not a German but an Irishman. Up to three years ago the socialists had never a good word to say for the Kaiser or his government, but now that he is in conflict with this country, the socialist can kiss his hand at long distance. In religion or in politics socialism tends to treason to God and the state.

Today more than ever it finds a fertile soil in social discontent and the call for unselfish heroic service which the government is demanding for the sake of freedom, justice and democracy. It would seem that this would be its honor to do not only its bit but its utmost for the liberation of men from tyranny and caste. But no, it must spend its time in criticism and opposition. It is evident that it was "born in the objective ease and governed by the rules of contrariness." If you give it what it calls for, like a sick child, that immediately becomes the thug that it doesn't want. You may find the seeds of it in the grumbling that is heard among the disaffected who resist the authority of government and thus resist the authority of God.

Concerning the significance of our national anthem. "The Star Spangled Banner," and the proper courtesy during its rendition, many people are unfortunately ignorant. At a recent dress parade of the First Mississippi infantry at Camp Jackson, Jackson, Miss., the anthem was being played. All men in formation were at "present arms;" the officers at attention and salute, as were soldiers not in formation and unarmed. Civilians stepped from their cars or buggies and stood uncovered. But one car from a very large western state, nameless here forever more, contained travelers who sat at ease, and covered, during the music. Indeed one of the ladies asked of one of the gentlemen in the car, "What those men holding their hands up to their faces for?" Being quick of perception, the Westerner replied promptly, "Keep the sun out of their eyes."

Rev. L. B. Campbell has accepted the care of Terry and Star churches. At the latter he recently held his second protracted meeting, receiving two for baptism and one by letter.

MISSISSIPPI COLLEGE.

As the time for college to open approaches the prospects for a good opening brighten. Deposits for rooms are coming every day now and the authorities are much encouraged. There is a great responsibility on every friend of education. Urge our young people to enter college. Those who have finished high school must fill the ranks depleted by the army; otherwise our State and cause must suffer in the years to come. The supply for college men will be short. It is already grievously short. Shall we let the high price of food stuff, cotton, etc., divert us from our better self? Young people, I beg of you not to let the opportunity pass. Make the effort of your lives to get into the line of first defense.

I stand ready to serve at any time. Let pastors, laymen, alumni and friends advise earnestly and wisely.

Cordially yours,
J. W. PROVINE.

AFTER THE WORLD WAR—WHAT?

By John Marvin Dean.

"The people that sat in darkness saw a great light."—Matt. 4:16.

Many prophets have arisen in these days who say that the end of all things is at hand. They claim that we are putting a bloody period to the last sentence of human history. These prophets may be right, but I prefer to interpret the world war otherwise. When the war broke out I was not surprised or startled. Human nature does not change and the war was bound to come. Christ does not want us to be frightened by wars and rumors of wars. He has forbidden us to be troubled. "And ye shall hear of wars and rumors of wars, see that ye be not troubled, for these things must needs come to pass, but the end is not yet." This is a time for Christians to be not panic-stricken but especially compassionate and on the alert to do their Lord's will.

I. Turn now to Matthew's fourth chapter and verse sixteen: "The people that sat in darkness saw a great light." First of all, then, note the people in darkness. The tribes referred to in this text were the Israelitish tribes on the northeastern frontier, the tribes that were exposed to successive waves of invasion of Syrians, Hittites, Egyptians and Assyrians. They lived on the cross-roads of the ancient military map and they were continually harried and overrun by their more powerful neighbors. Those northern tribes were the Belgium of the ancient world. They were an ancient Armenia, caught between the political purposes of the Russia and the Turkey and the England of that day. The Scriptures give us but few details of their sufferings, but significantly say of these desolated peoples that they "dwelt in the shadow of death."

So today there is a vast people in darkness. Whole provinces are peopled by the shadows of desolation, of untold fears. The pall of the grave itself has spread over these territories. Think of the broken hopes and

hearts of Belgium, Servia, of Germany, of Rumania, Russia, Poland, of England and of France. The angel of death again passes through not a single land but the whole of the civilized world and takes the first-born from the hut and the palace alike. I shall not soon forget the English father whom I met at Folkstone on his way to London from France. One son had been drafted into the French army on the Alsatian frontier. The other son had been drafted into the German army operating in Alsace; thus aligned, the one against the other. The fighting had been fierce along this frontier for a month, and the father had applied in vain for any news whatsoever of either boy.

Neither can I forget a service in the cathedral of Notre Dame when the vast building was crowded with a black-garmented congregation of French women, mothers, lovers and daughters, mourning their dead and appealing to the living God for comfort. Death and mourning and tears and heart-break are everywhere. Perhaps no more pathetic book has been written as a witness to the universal mourning than the recent volume by Sir Oliver Lodge in which he details his attempts to get into touch and find communion with his dead boy recently fallen on the battlefield. We will not be able for the most part to believe with Sir Oliver Lodge that he has held communication with his son Raymond since the lad fell in the service of his country; but that so great and noble a man should produce so pathetic a volume is a solemn witness to a time of awful strain and agony of heart.

II. But, thank God, we see in our text something more than a people in darkness. We see the promised light. This light is so glorious that the prophet Isaiah, from whom Matthew quotes, describes it as a "great light." Isaiah's own day was dark, but his outlook was very bright. It is a moving fact that no prophecies gleam brighter than those of the captive Ezekiel, the persecuted Daniel, the hard-beset Isaiah. They do not mistake the dark clouds of their own day for a permanent eclipse of God's mercy. They sing of the coming of the Great Light.

The true prophet of today is a harbinger of light where others only see death and heart-break and collapse and despair.

Light is promised!

It cannot be prevented. Let us dare to see it already breaking over the sons of men and let us point the weary hearts and harassed minds and hungry souls who mourn and fear to the Great Light of which the prophet and the evangelist speak.

III. And now, what is this light? It is said that the "people saw a great light." Is this light the light of democracy? Thank God that democracy is an issue of the present conflict! The finest interpretation I have recently seen of the causes of the present war was contained in a copy of the National Geographic Magazine, where there were displayed two maps, one a map of the governments of the world as they existed in 1776 and the other a map of the same territories in 1917. In the map representing the world in 1776, both hemispheres are pic-

(Continued on page 9)

Thursday, August 23, 1917.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

State missions is now before us.

You can't build a thing up by kicking it to pieces.

The church that does not "go" will not grow.

If we would serve God like we expect Him to serve us there would be no lack of means with which to carry on the work of His kingdom.

State Mission Apportionments.

In last week's Baptist Record we published the suggested apportionments for the churches of the State for State missions.

We mailed a special copy of The Record to every pastor in the State so that no one would be without the list; so that every one could see just what every other one was asked to do.

This week we are mailing out to every church in the State a personal letter, directing it to the church through the clerk the official representative of the church. In this letter we are giving the amount the church is asked for for State missions. We are doing this in order that every church may know just what its apportionment is.

These apportionments are suggested amounts which the leaders in the associations think the churches of the association ought to give. In many associations there was a committee appointed by the association to make up these apportionments. The report of this committee was published in the minutes and has been before the churches all the year. Wherever such a report was made we have adopted the amounts fixed by the committee. All the associations ought to do this. But where no apportionment committee was appointed we have gotten as many of the leading brethren of the association as we could enlist and have had them make out the apportionment. In this way we hoped to get as near as possible to an equitable adjustment of our State mission responsibility.

There are two things about these apportionments which ought to be kept in mind: (1) they are suggestions and not assessments; (2) they should be taken seriously.

I do not think the first statement needs comment. Any one who knows me does not need to be told that I am opposed to anything violating any fundamental Baptist principle. The churches are sovereign bodies and cannot be assessed by any one. They can only be asked for certain amounts; only suggested apportionments can be made.

But at the same time where churches co-operate in any undertaking they ought to assume their proportionate part of the work. Kingdom work is co-operative work. What the task of any church is, that is the task of the denomination. If the Lord commanded

one church to "Go into all the world and preach the gospel to the whole creation," then He commanded every church to "go" and "preach." Now if every church is commanded by its Lord to do identically the same thing, then all the churches of Christ have the same mission and the same task, and if all have the same mission and the same task then it is a common task and a common mission. This being the case, it follows as night follows day that all the churches can work together, and every one knows that the work can be done more efficiently by all the churches working together. But if the churches work together, in this one common task, then **every one ought to bear its proportionate part of the expense of the work.** No church has a right to say to the churches of Mississippi, "I know that Christ has commanded us to evangelize Mississippi, and that I ought to do my part in that common work of evangelization, but I am not going to do it, I am going to exercise my sovereign freedom by not doing anything for State missions." Such a position would be disloyal to Christ, disobedient to His commands and a breach of brotherhood among the churches.

In co-operative work there has to be a clearing-house for the activities of the churches co-operating in the common task. If there were not there would be endless confusion, overlapping an inefficiency. This clearing-house is provided by the board appointed by the associations to direct the work (you understand that the Convention Board will be in the future nominated by the associations). This board through its various members represents every association in the State and every church in the State. It is a clearing-house for the activities of the churches. It unifies their efforts and so directs these efforts that the churches do not work to cross purposes.

The activities of this board should be directed along two lines: (1) In enlisting the churches themselves in the work and securing from them a larger and more adequate support for the work; (2) in directing the support given so that it will count for most in the service of Christ.

One phase of this work we are doing in suggesting to the churches the minimum amounts they ought to give to State missions. I have been secretary nearly four years, and yet as I look on our books I find church after church whose page in our ledger is yet blank, not one cent having been received from them for any object during these four years. Now these churches are not living up to their privileges. And they will continue to live below their privileges unless they are stirred up and led out to a larger conception of Christ's demands upon them. In making these apportionments we are striving to stir up these disobedient churches. There are also many churches giving only a small part

of what they ought to give. To these churches we are making suggestions hoping to awaken them to their duty.

I mention only one more reason why these suggested apportionments should be taken seriously. It is this: We have assumed State mission obligations amounting to \$41,000. This money has been spent in evangelizing Mississippi. Our suggested apportionments just cover this amount. If the churches do not meet their apportionments, then we will be in debt. A debt would mean the curtailment of our mission work. This we cannot think of now. God is blessing us with the greatest crop we have made for years. The prices are going to be higher than they have been since the war. If we do not turn into the treasury of the Lord that which belongs to Him there will come spiritual dearth upon our churches and disaster to our people. The people of God cannot afford to quibble over little things when the issues of the kingdom are at stake, and the welfare of their own souls in the balance.

We must give this year to State missions as we have never given before because our Lord wants us to; because the needs of His kingdom demand it; because the spiritual prosperity of our own souls hangs upon our obedience to Him; because future prosperity is conditioned upon present faithfulness (Mal. 3:7-12).

CHAPLAIN WALL'S TENT FUND.

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| Previously acknowledged | \$ 657.33 |
| Greenwood Bap. Ch. | 8.50 |
| W. A. McComb, Clinton | 2.00 |
| First Bap. Ch., Hattiesburg | 18.00 |
| Main St. Bap. Ch., Hattiesburg | 17.50 |
| Main St. Meth. Ch., Hattiesburg .. | 17.50 |
| First Presbyterian Ch., Hattiesburg .. | 10.00 |
| Hon. Wood Magee, Monticello | 10.00 |
| Y. W. A., Lexington Bap. Ch. | 2.50 |
| First Bap. Ch., McComb | 25.00 |
| Unknown, Canton | 1.00 |
| Louis Waldauer, Greenville | 2.00 |
| W. M. S., Stratton Sch. House | 5.00 |
| Gov. A. H. Longino, Jackson | 2.50 |
| Baraca and Philathea Classes, Le- | |
| land Bap. Ch. | 27.50 |
| Mrs. J. G. Dandridge, Laurel | 1.00 |
| Ora Bap. Ch. | 7.00 |
| W. M. Whittington, Greenwood .. | 10.00 |
| Lessie Edmonds, Clinton | 1.00 |
| Myer Turner, Webb | 5.00 |
| Mrs. H. F. Williams, Clinton | 1.00 |
| Salem Bap. Ch., Collins | 1.00 |
| Thad B. Lampton, Jackson | 10.00 |
| First Bap. Ch., Jackson | 7.30 |
| Mrs. J. P. Williams, Mendenhall .. | 1.00 |
| Miss Ada M. Hardy, Byhalia | 3.00 |

Total to date

We should close out the offerings this week.

J. W. PROVINE.

The Leaf River Association meets on Friday before the third Sunday in October with the Sand Hill Baptist church.

Thursday, August 23, 1917.

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YOUNG LADIES FOR CLARKE COLLEGE.

Clarke College is a coeducational school, and I am aware that many of our people are not strong on co-education in our colleges. Yet many of us have come to be very much in favor of our agricultural high school, all of which are co-educational.

Our experience with young ladies here last session was very pleasant. The young ladies were well-behaved, and studious, and we feel that they gave a wholesome, home-like tone to our school life.

Many of our girls ought to go away to school this fall. They are needed in many walks of life to take the places of the boys who have gone to the front, and they need training to do this work. These ought to get that training under the best influences. We have a modern three-story dormitory for our girls. Plenty of light and plenty of ventilation. Besides the regular literary courses, we have experienced and competent teachers in music, both vocal and instrumental; in expression; in art, and in stenography and typewriting. As soon as we have enough to justify it we will put in domestic science.

Our girls have their literary societies, their Y. W. A. and they have their part in the B. Y. P. U. We so train our girls that they shall be useful and appreciable wherever their lots may be cast. Many of our girls are making good teachers, some are filling other positions to advantage, and some have happy homes.

Parents who want a conservative, economical, Christian school in which to train their girls would do well to look this way. We can give some of them work to help them bear expense. Yours for service,

BRYAN SIMMONS.

SPIRITUAL WORK IN THE HOSPITAL.

At the recent session of the Shelby County Association, composed of the churches of Memphis and Shelby county, it was recalled that the movement for the establishment of a great tri-state Baptist hospital had its beginning in a resolution adopted by this body ten years ago. It took five years to put the institution into active operation and now it has just completed its first five years of history. The committee appointed by the association expressed great joy at the splendid record that has been made and urged all our people to pray for, and to give to, and patronize our own hospital.

The committee recommends further that the hospital management arrange for the employment of a suitable person to look after the spiritual and denominational features of the work. The pastors of Memphis and others have been doing some good work in this direction, but it was thought that the time had come to give larger emphasis to the great fundamental purposes of the institution. It was ordered by the association that this action be communicated to the denominational press and that the matter be formally presented to the supervising committee of the hospital. We very much need a capable, consecrated worker to live in the institution and give full time to the higher

THE BAPTIST RECORD

interests of the soul. This should be done even though it becomes a necessary to make some special financial arrangements to carry it on.

In compliance with the wishes of the association, as unanimously and enthusiastically expressed, I am forwarding this paper to you.

Fraternally,

T. N. HALE,
Clerk Shelby County Ass'n.

RELIGIOUS WORK AMONG OUR SOLDIERS.

B. D. Gray, Corresponding Secretary.

We are in the midst of war. We shall soon have over 500,000 soldiers in the camps and cantonments in the South. Probably in six months or sooner they will be in the war trenches in France.

Hundreds and thousands of them are unsaved and they all need God's message. What we do must be done quickly. Only a few brief months of training and they are off to France! Possibly 200,000 of these young soldiers are Baptists or of Baptist persuasion. We have never had so direct and compelling a plea to tell our own sons about our Savior. They are the very best in the land, they are our own, from our own homes, yea, from our own hearts. We must seek and save the lost and strengthen the saved among them for their great and trying experience on the battle field.

The corresponding secretary of the Home Mission Board called into conference July 20, 1917, the state mission secretaries east of the Mississippi at the Home Board headquarters in Atlanta. After due and prayerful consideration they recommended the following: "Resolved, that the Home Mission Board be requested to undertake a religious work in the camps and the cantonments of the South and that the state boards be requested to coöperate in this work."

All the secretaries west of the Mississippi have pledged their coöperation and we are planning as rapidly as possible to begin work when the camps and the cantonments are ready. Indeed, we have already begun work. We shall divert a part of our regular evangelistic staff to this work and engage what extra force the Baptists of the South will enable us to secure.

A bright young pastor, allowed a month's vacation by his church wrote me that he would take no vacation if the Home Board could use him in the camps to preach and work for the young soldiers, that his heart went out to them. He wanted no salary. We accepted his offer. He is now with the boys. We ought to have at least fifty of our best pastors for a month or two months of gratuitous services. Their churches, if shown the need, will release them for this great service. We could arrange the time to suit them.

We shall need special gifts from our churches and strong laymen for this work. Our people are giving to the Red Cross gloriously and that is right. **One hundred million dollars!** And it will all be needed! Now, there are laymen among us who have greatly prospered in the last year or two. Here, beloved brethren, is your opportunity to

help. A dozen men could easily send us \$1,000 each. This would put five or six strong, soulful, capable young preachers at work among their soldier fellows. Then others could follow with smaller gifts, \$500, \$250, \$100, \$50, and on according as the Lord has blessed them.

With hundreds and thousands of these boys this is our last opportunity! If we fail them now! But, shall we? God forbid.

Home Mission Rooms, Atlanta, Ga.

THE YOUNG PREACHER'S TEMPTATION.

My correspondence with prospective students shows me very clearly that many young preachers are affected by the temptation to neglect their seminary course, owing to special conditions brought about by the war. Of course, it is true that there are a number of men who will have to respond to the draft who had planned for a seminary course. There is no remedy for this, and I rejoice in the opportunity men may have for serving their country. But there are many other young ministers, some of them married men and beyond military age, who ought by all means to come to the seminary next session. In fact, there is special reason for them to come since some of the unmarried men will not be able to come, as already indicated.

Some young ministers may have gotten the impression that financial conditions forbid their coming. I wish to re-assure all of them that if they are in financial need the seminary stands ready to assist them as far as it is possible to do so within reasonable limits. It is true there have been struggles with the students' fund, but at the same time we have been able, somehow or other, to keep the work going, and we propose to do the same thing through the coming session.

The demand for pastors as chaplains in the army, and for evangelists and workers among the soldiers, strongly emphasizes the necessity for thoroughly trained men for the ministry. When the war is over there will be a greater need for well equipped men than ever before. I wish to lay upon the hearts of brethren who have not had a seminary course their obligation and very earnestly urge upon them to take up the matter of their duty in this regard. I invite correspondence with any who may be interested. Write, and we will try to help you financially if necessary and advise you on any other matters which may be involved in planning for a seminary course.

E. Y. MULLINS, President.
Norton Hall, Louisville, Ky.

Great occasions do not make heroes or cowards; they simply reveal them. So with opportunity in God's service—it does not make servants; it simply discovers those who are willing to serve. What a man is, he is; circumstances only unveils him. The present crisis in our national life reveals to us the true patriots. So is it with the kingdom of God; the present demand for kingdom service and the present opportunity offered to serve will reveal the loyal, devoted followers of Jesus Christ. What is the revelation?

THE BAPTIST RECORD

Thursday, August 23, 1917.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKKEY, Editor Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader Jackson
 MISS MARY RATLIFF, College Correspondent Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School Hattiesburg
 MRS. B. E. KENT, Personal Service Leader Forest
 MISS M. M. LACKKEY, Corresponding Secretary-Treasurer Jackson

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 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune
 Recording Secretary—Mrs. Rhoda Enochs Jackson
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, F. B. Bridges, T. J. Bailey, M. M. Fulgham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Sister, please write us just when you will hold your associational meeting. We have the list, giving time and place but we want to know whether the W. M. U. meeting will be the first or second day.

Our page this week is devoted largely to State missions. The programs, a copy of which appears on this page, will reach each society soon. There are leaflets on each subject to be considered sent with the program; also a copy of the State Mission Manual. May we not lovingly urge each society to give the entire week to the carrying out of this program?

Sister, have you heeded Mrs. Trotter's request and organized that Prayer League? Is it really and truly a **prayer** league? Do you meet for that purpose solely? We find it easy to meet for the purpose of working for the Red Cross or for the social affair, but the time is come to meet with the one object in view—that of praying.

Your special attention is called to the letter on this page from Dr. Lawrence. Please read it carefully; it is worth while. A copy of this letter is being sent to each society along with the Week of Prayer literature for State missions, but your secretary thinks it well to put it here on the page also, that many of the sisters may have copies of it.

In the September Royal Service, Mississippi is beautifully written up by Mrs. W. A. McComb, and each sister in the State will want a copy of that splendid number. Be sure that you make a special effort to secure subscribers to the magazine in time to get this September issue. Remember, we want Mississippi to be on the honor roll this year, in securing most subscribers.

To the Baptist Women of Mississippi.

Jackson, Miss., August, 1917.

My Dear Sisters:

I wish to congratulate you on the splendid success which has crowned your efforts in the past. Under wise and discreet leadership the Woman's Missionary Union of Mississippi has become more and more efficient each year. By a judicious distribution of literature and a systematic study of missions you increase, vitalize and sustain your interest in missions year by year.

I feel, however, that you have never given

quite that prominence to State missions which its importance deserves. I am rejoiced that this year you are preparing to correct this lack of emphasis, and feel sure that your week of prayer for State missions will deepen your interest in this important department of our work. I am not unmindful of your labors of love for home interests—"Home Uses." What would our burdened pastors do if it were not for you? But in our great concern for local causes let us not overlook the larger interests at home—the whole State.

Miss Lackey and I have talked the matter over and we feel that each society will enter into the State mission campaign with more enthusiasm if it has a definite part of the task of the church assigned it. You know that we all want to feel that we have a place in every undertaking. We work better when we have something definite to do. So we have decided to ask each society to take **one-third** of the churches' apportionment as its task. By doing this we unify our work. One apportionment is given for the whole church. All the agents of the church and organizations in the church can work at the task of raising this apportionment. Miss Lackey is sending your church's apportionment to you. From this you can get your own apportionment.

It is imperative that we raise our apportionments this year. New mission obligations are thrust upon us. The war is claiming some of our best and their places must be filled; and in some instances they will have to be filled with missionaries. We need at least six more general missionaries in the field to develop mission points. There are whole counties in which there is not a resident Baptist preacher. Many churches in the country districts must be built. And last, but not least, the government has established two camps in the State, one for the soldiers and one for the navy. It will take at least \$5,000 extra to look after these camps. All of these things are challenging us to the heroic. Will we meet the challenge?

Our women have never failed us in the hour of need. I am not expecting them to fail us now. Counting on you,

I am, yours in Christ,
 J. BENJ. LAWRENCE,
 Corresponding Secretary.

A Model Report.

The report appended here came at the close of the present quarter. One like it comes at the close of each quarter; it never fails.

This report came from a little country church, having once-a-month preaching. The members have but little of this world's good and are scattered as most country communities are. But they love their Lord so sincerely that they find pleasure in giving to Him their best—and the result is a thoroughly graded union.

Report of Royal Ambassadors, Salem Church.

| | |
|-----------------------|--------|
| Training School | \$0.25 |
| Hospital | .25 |
| Total | \$0.50 |

Report of Y. W. A's:

| | |
|---------------------------|--------|
| Training School | \$0.70 |
| Brother Wall's tent | .45 |
| Hospital | .60 |
| Total | \$1.75 |

Report of Sunbeams:

| | |
|-----------------------|--------|
| Training School | \$1.00 |
| Hospital | .40 |
| Margaret Fund | .25 |
| Total | \$1.65 |

Report of G. A's:

| | |
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| Training School | \$0.20 |
| Orphanage | 3.50 |
| Total | \$3.70 |

Report of W. M. S.:

| | |
|--------------------------|---------|
| Training School | \$1.00 |
| Hospital | 1.60 |
| Margaret Fund | .95 |
| Tent, Brother Wall | 4.90 |
| Missions | 1.40 |
| Home Uses | 6.40 |
| Total | \$16.25 |

Grand Total \$23.85

W. M. S. at Brookhaven.

Mesdames O. N. Arrington, C. G., L. C., and M. V. Kees, Fred Smith and P. J. Phillips were the hostesses for the W. M. S. recently at the regular monthly meeting. Mrs. Arrington also planned the program which was of unusual interest, the subject being "The Uplift of Two Races"—the Negro and the Indian.

Mrs. J. C. Morgan and Miss Hobbs discussed the former and Mrs. W. C. Maxwell and Mrs. R. S. Purser the latter. Miss Fanna Mai Kees gave an excellent reading and Mrs. B. T. Hobbs presented features of the W. M. S. work taken from the minutes of the women's meeting of the Southern Baptist Convention.

Music was furnished by Mesdames H. V. Wall Henderson, Legitte, Naul and Miss Jones. Miss Hazel Barge gave a violin solo accompanied by Miss Lulah Sasser.

The report of the Training School committees showed \$88.33, a little short of the \$100 apportioned. The building circles reported \$23, and other contributions were about as usual.

A number of visitors were present to enjoy the charming hospitality of the hostess, who expressed their cordial welcome in tasteful adornment of the rooms with pot plants and flowers, as well as in the pleasant greetings extended at the door, to the very large number who were present.

Some day we will find out that flag-flying and attending rallies is not patriotism. Real patriotism is shown in service to our country. The cheerful young soldier, the mother who gives him, the father who says "Go," the wife who takes upon herself added hardships—these have patriotism. Those, too, who labor harder for their country's sake in forge, forest, field or factory are patriots, and those who give without thought of themselves the fruit of their brains and experience. But flying a flag on your car's radiator and cheering the soldiers when they march past are but empty unless backed by your service to your country.

Thursday, August 23, 1917.

THE BAPTIST RECORD

9

AFTER THE WORLD WAR—WHAT?

(Continued from page 5)

tured black as representing monarchical and autocratic governments. There are only five white spots; four in the eastern hemisphere—the republics of Genoa, Venice, Switzerland and Holland; in the western hemisphere a narrow white strip along the eastern shore of the North American continent marks the birth of the United States of America in its original dimensions. Now turn to the map of the hemispheres for the year 1917. The white of the constitutional and republican government now covers the entire field of North and South America. It has captured all of Western Europe, the British Isles, nine-tenths of the great continent of Asia, and the colonies of the republican government have virtually staked out the whole of Africa. Australia is of course in this same white field. Virtually the only black species that remain are the Central Powers—Germany, Austria and Turkey. These maps give at a single glance the reason and the justification for the present struggle. Surely

“Our God is marching on!”

Praise God for the day, now seemingly approaching swiftly, when the last throne will go down with a crash and great hereditary nobilities will at last be seen to be ignoble, selfishly organized hierarchies of glorified graft. But the light of the text is not the light of democracy.

Is this light, then, a mighty brotherhood of nations enforcing peace and justice around the world? A noble political ideal is now laying hold upon many minds and a League of Peace is now being agitated, a league that shall endeavor to prevent this world from ever again becoming a vast slaughter-house. But even this movement cannot be identified with the promised light. Democratic ideals in government and leagues of peace in the realm of international relations, noble as they are and true by-products of the gospel of Christ still are, in large measure, of the earth earthy. They are based to a degree upon a policy of underlying selfishness and cannot be fully accomplished and wisely maintained without necessarily relating themselves to Christianity.

Our text speaks of a light not of earth but of heaven; a light “springing up;” a dawn; something that shall break out of the sky of God’s great purpose and spread a heavenly illumination upon humanity. Is this light, then, the second advent of our Lord? This is indeed properly to be spoken of as a dawn and sunrise. I commend most heartily a volume of addresses on the second advent recently issued by G. Campbell Morgan in which the word “sunrise” proves to be a most fitting title for his messages. And this blessed fact, Christ’s second coming, is glorious and imminent, but it is evidently not the light of the text.

What, then, is this light? The answer is plain and simple. It is Christ Himself. Isaiah’s prophecy finds its fulfilment in the incarnate Savior at Bethsaida, Gadara, Nazareth, Cana and throughout Galilee. If we

would see what light it was that fascinated the far-seeing Isaiah on his day of darkness and oppression we have but to ascend the Horns of Hattin and see the face of Jesus as he gives forth the principles of the new life. Or watch that same face as he walks in ministry through the sick-thronged streets of Capernaum. A great Light indeed is this living, incarnate Christ. To see him and hear him, even through the medium of the gospel narratives is to remove the wonder from our minds that artists should paint him with a shining crown of light. It is this blessed light of the incarnate Savior that belongs by right of grace and by right of promise to the vast number of our day in darkness of mind or of heart; the untold multitude who are comfortless and grief-stricken and confused and who are as sheep not having a shepherd and as sheep torn by wolves and slaughtered by hirelings. Oh, what light there is in him for all the darkness of the present hour! He is indeed the Light of the world and he that followeth him “shall not walk in darkness but have the light of life.”

IV. But what of the diffusion of this light? We have a multitude in darkness and we have the promised Light and we know that that light is resident in the incarnate Redeemer, he who is still incarnate in human life by the Holy Ghost. But now arises the problem of diffusion. How shall this light be turned effectively upon the horrid shades that now haunt us? The illustration of the text is a great and comforting and revealing light, blessing those who sat in darkness. That light is pictured as springing up into the sky. Every revival and missionary advance is a heavenly dawn. It is not of earth. Yet every such spiritual illumination of humanity is brought in by human effort. Note that the words, “The people that sat in darkness saw a great light,” are immediately followed by the practical statement “From that time began Jesus to preach.” They saw the light because he preached. Do you not remember how Jesus spread the light in Galilee? He labored constantly himself, sometimes refusing to take time to eat. He organized his helpers, carefully selecting and training twelve men to extend the influence of his message. He made three circuits of the villages of Galilee, thoroughly covering the whole province, and just before leaving that land that sat in darkness he selected seventy assistants and sent them out two by two before his face. In other words, he brought the comforting, saving light to the eyes of men just as we must bring it today, by missionary organization and effort.

The people of our day who are in the land of darkness and of the shadow of death will remain there unless the church of the living God, with a mighty effort and with a consecration of all its resources and practical energies, shall inspire and organize and diffuse the message of Jesus Christ, the world’s Savior. My plea today is, Let us press the missionary battle and organize for victory. Let it be said by the historians who shall write the history of the world war that in the midst of its thunders there spread an

unprecedented activity through the ranks of the Christian church. Already the way is being shown us by the evangelistic and social service work of the Y. M. C. A. with the armies; by the ministration of the spirit of Christ through the Red Cross; by the sturdy maintenance of the regular work of our missionary societies; by the organization of the Pocket Testament leagues; by a new consciousness of the world responsibility of the average Christian, but we must do a greater work. Do you ask how?

First, we must maintain a world-wide heart. The devil respects no national boundaries and observes no racial prejudice in his black-hearted activities. Let us carry the light of Christ across the barriers.

Second, prayer must ascend from ten million Christian altars for a world-wide revival as a war sequel; we must deny ourselves for Christ’s sake as men are now doing for country’s sake. We must awaken to the supremacy of Christ’s demand upon our substance. If we are willing to meet the requirements of a national government and patiently place a large portion of our substance upon the altar of a national need, let us blush to render unto Christ less than a tithe of our income. Let us drive out of the Christian church that type of hypocrisy that dares to ignore the claim of Christ upon the substance of his disciples.

Third, in the midst of the excitement of the Associated Press dispatches fascinating and vital and properly to be read by all thinking men, let us not ignore but rather read with renewed interest the world news of the kingdom of God. Let us turn to our missionary bulletins, magazines and literature, to the reports of our missionaries as mediated through the religious weeklies, and let us study with care the strategy and tactics of the missionary battlefield.

And finally, let us have faith in God that they who now sit in darkness shall inevitably see a Great Light. Let us scorn that betrayal of faith that shows itself in a tendency to become pessimistic and hopeless concerning humanity’s outlook. If humanity loses rather than gains because of this world war it will be the fault of the evangelical church. It would be gloomy indeed for the church to fail to interpret aright the hopefulness and the opportunity of this hour. This is the time of all times when the church should do two things: First, it should appreciate the moral issues of the present conflict, and, secondly, it should, in spite of the searching demands made upon the nations by government and by a true and justifiable patriotism, it should maintain and increase and with glorious zeal enlarge its light-diffusing energies as the great earthly steward of the manifold grace of God in Christ Jesus.

Christian friends, the darkness is all about us, thick and palpable. The Light is with us in the person of the eternal Christ. Let us rally every bit of strength and wisdom and daring we find within our souls and diffuse the night sky of humanity’s dire extremity by the blessed glow of the dawn of the knowledge of Christ.

Second Church, Chicago.

Thursday, August 23, 1917.



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Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for September 2.

THE SHEPHERD OF CAPTIVE ISRAEL.

Ezekiel 34:1-31.

Motto Text: "The Lord is my Shepherd; I shall not want" (Psalm 23:1).

Lesson connection. — In the last lesson we saw Judah go into captivity and the destruction of Jerusalem. A few years later the prophetic message of our present lesson was uttered by the captive prophet Ezekiel. The downfall of the nation is traced to faithless leadership. But the gleam of a brighter day is seen in faithful leadership.

The lesson is a striking allegory representing Judah and Israel as the flock of God rescued from the power of false shepherds and restored to their land. A strong indictment is brought against the faithless shepherds who are to be cut off and Jehovah Himself will be the shepherd of His flock. This ideal relationship is to be realized in the Messianic reign of Jesus Christ.

I. Faithless Shepherds Indicted. (vs. 1-10).

These ten verses bring before us an unspeakably lamentable indictment against the leaders of Israel and Judah for their misgovernment of the people of God. The very heart of the indictment is failure to feed the flock. "Should shepherds not feed the flocks?" This the faithless leaders had not done. They had fed themselves. Every thing was done to mercenary ends. They had lined their pockets with profit from ill-gotten gain. The figure brings four charges in the indictment (v. 4): First, failure to strengthen the diseased; second, failure to heal the sick; third, failure to bring back what had been driven away; fourth, failure to seek after the lost. Stripping these charges of the figure, they disclose the fact that Jehovah God finds the fundamental cause of the captivity in the leaders of the people. They were responsible for the flock's becoming a "prey to every beast of the field"—the nations which overcame them. Measure these worthless fellows by any standard of the true shepherd and they fail. The one outstanding characteristic of the true shepherd is genuine sympathy for and unselfish interest in those committed to his charge. These shepherds, for the most part, were utterly lacking in sympathy and their interest in the flock of God was wholly self-centered.

For this reason Jehovah announces Himself as against the shepherds. They are to be held personally responsible for their faithlessness. They

are also to lose their fat jobs; for God will "deliver the flock from their mouth" (v. 10). So these time-serving shepherds had killed the goose that laid the golden egg.

II. Jehovah Himself the Shepherd (vs. 11-16).

The faithless shepherds have failed. Under the figure Jehovah represents Himself as the true Shepherd. The very thing that the false shepherds were indicted for not doing, that will Jehovah do. He will "seek that which was lost." He will "bring again that which was driven away;" He will "bind up that which was broken;" He will "strengthen that which was sick" (v. 16). Stripping these statements of the figure, the meaning is clear that God purposed to gather out His scattered peoples from amongst the nations and restore them to their land. Parts of two tribes only returned from the Babylonian captivity. The larger fulfillment of this promise seems yet to come. Isaiah evidently had this larger fulfillment in mind when he uttered these prophetic words:

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pethros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11). The time is to be "the day of the Lord."

And yet the meaning of Jehovah's shepherd search for His flock is not exhausted in the first nor the second regathering of Israel into their own land. It may not be that we are far wrong in finding in the gracious implications of this promise the Son of Man who "came to seek and to save the lost," gathering that innumerable multitude which no man can number, out of every nation, kindred and tongue. The agency which Jehovah will use to accomplish His purpose is not indicated, but His word has gone forth and He will accomplish it.

III. The Shepherd Discriminates (vs. 17-22).

A spirit of genuine sympathy is shown here with the sufferings of the common people and indignation against the tyranny practiced by the ruling classes. Jehovah will judge between the "fat cattle and the lean cattle." The ruling classes are compared to "fat cattle" who had eaten up the good pasture and had trodden down with their feet the residue of the pasture; who had drunk of the pure waters themselves and had fouled the residue with their feet. Jehovah's flock had to eat and drink the refuse. These "fat cattle" are also represented as having pushed aside and horned off the diseased till they were scattered abroad.

These are forceful figures vividly portraying the injustice and tyranny of the ruling classes toward the common people. The discriminating eye of Jehovah was upon these offenders to judge them for their injustice.

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R. K. MORGAN, Principal
Morgan School, Fayetteville, Tenn.

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Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given this school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

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Thursday, August 23, 1917.

THE BAPTIST RECORD

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1858
HILLSBORO, OHIOADVERTISERS
PUBLICATIONIV. "Showers of Blessing"
(vs. 23-31).

These verses bring before us again the Person of the true Shepherd and the gracious blessings of His Messianic reign. Jehovah promises to set one Shepherd over His people who will feed them. That Shepherd is called "My servant David." But David had died over 500 years before this time. Who is this David? In Malachi 4:5 Jehovah speaks of sending Elijah the prophet before "the great and dreadful day of the Lord." Jesus interpreted this prophecy as fulfilled in John the Baptist. Elijah had been translated several hundred years before this prophecy was spoken. In like manner we are to interpret "My servant David" as the Shepherd yet to come. Whom does this prophetic shepherd picture favor? No one so much as Him who said, "I am the Good Shepherd." He fits perfectly into the picture and the heart instinctively seizes upon this interpretation apart from any laws of interpretation.

The "showers of blessing" which shall come upon the flock are to be both temporal and spiritual. Everything needful will be supplied by the Good Shepherd, so that it may be said, "Jehovah is my Shepherd; I shall not want." There shall be no want for anything needful for temporal and spiritual nourishment and soul enrichment. This has been literally true with everyone who has come into the fold of the Good Shepherd and followed Him faithfully.

ANNUAL MEETING AT STANDING
PINE.

On August 4th, 1917, the annual meeting began at the above named place. It was a bright morning, full of sunshine and gladness—about 9 o'clock. Brother T. J. Moore and his daughter, Miss Dixie, came in about 10 o'clock. Brother G. W. Nutt, the pastor, came at 11; the church met, and from that hour the meeting began and continued until the 11th at 10 o'clock a. m. Brother Moore began preaching the pure gospel in that forceful, earnest and pleasant manner, so characteristic of him, and the people began from the very start to be interested. He held the audience spellbound, and the attendance grew every service and before the close of the meeting the house would not hold the people. This is Brother Moore's old home and the people all love him. On Sunday, Brother Joe Canzoneri came to us and conducted the singing and preached several times during the meeting. This man of God won the hearts of the people as soon as they heard him. He is so earnest and forceful until his pleading cannot be resisted. We cannot close this message without more mention of Miss Dixie. She is one of the sweetest Christian girls we have ever met and to know her is to love her. We believe that she was the instrument in God's hand in bringing many souls to Christ. Taking it all in all, we believe this was the best meeting we have ever had. Brother Moore is the enlistment man for the State Board and he is the man in the right place. Thirteen were baptized and many others saved and the church greatly strengthened.

E. W. BARNETT.

McINTOSH CHURCH.

McIntosh church is still on the look-up under the leadership of Rev. A. J. Linton.

Brother Linton and wife spent the past week in our midst, visiting almost every home. We are always happy to have them with us and to hear the good news about the Lord and His plan of salvation. Brother Linton preached two sermons on the first Sunday and three at night during the week; on the second Sunday at 11 o'clock he preached on "Search the Heart." Brother Linton says we may not have but one baptism of the Holy Ghost; this, he believes, comes at regeneration; but we may have many infillings. The writer believes that everyone was filled last Sunday. The writer hasn't heard a more eloquent sermon in years. His text was Zeph. 1:12.

He also performed a marriage ceremony, the contracting parties being Mr. Jake Durr and Miss Annie Whittington. They have the writer's best wishes.

A MEMBER.

TWO GOOD MEETINGS.

Brother J. D. Franks helped us at Providence. He is a good preacher. We had large congregations and the Lord gave us a great meeting. Fifteen were baptized and I hope to baptize more later.

Brother T. L. Holcomb helped me at Union. Here we had great congregations and the Lord gave us another great meeting, in which 20 were baptized. "Praise God from whom all blessings flow."

G. S. JENBINS.

Ripley, Miss.

CLEAR CREEK.

We closed a seven days' meeting with this church, in which 11 were received for baptism—all young people, ages running from 9 to 14.

The preaching was by Brother J. R. G. Hewlett, of Charleston. He grew up in this community and his father was pastor of this church for about 30 years. Brother Hewlett is very much appreciated by the people here. We give God the glory.

W. I. HARGIS.

LIBERTY HILL.

The writer assisted Rev. H. L. Johnson in a great meeting at Liberty Hill, which lasted 10 days.

The church was greatly revived. The meeting at first seemed very dull, but later the Spirit came and without any excitement men and women gave evidence of the work of the Holy Spirit. Two were restored to the church, and 21 were baptized; most all were grown people, and one was a soldier boy.

It was a great sight to see that number baptized by a pastor who has served those people 28 years in succession.

I have never seen a people think so much of their beloved pastor, as they do of Brother Johnson. It seems that his days of usefulness has just begun with these people. May he live long to lead, instruct and see his people pass on to greater work in the Master's kingdom.

I am thankful to the Great Supreme for His manifold blessings.

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Thursday, August 23, 1917.

SHELBY.

I have just resigned from my pastorate, to take effect the first of October, to attend the seminary at Louisville, Ky. This has been one of the greatest ambitions Mrs. Eddleman and I have had, to better fit ourselves for the Master's cause, and while it is a great undertaking and sacrifice, we doubt not that our God is leading us in this step.

One of the most touching things we have ever witnessed was that on the day we resigned our good people showed by every indication of kind words, good deeds, and broken hearts that there was indeed the greatest affection and Christian love possible existing in the hearts of our people for us, of which we do not feel worthy. This assures us of the fact that Shelby and Duncan are the most loyal, faithful and co-operative people to be found anywhere. They glory in the work of the church and in making their pastor and his family happy. It is really good to be pastor of and work with a people like this.

I had rather be pastor of this field than any field in the State, and there is nothing that could induce me to give up my work except the above named reason.

Therefore, I had rather go to the Seminary with the strong love and affection of my people whose faith and prayers will follow us, than to be pastor of the greatest church in my State.

Since we came—almost two years ago—there has not been the least bit of confusion, criticism or opposition on the part of the members in the work, but the most beautiful spirit of harmony and co-operation has prevailed to the last, and why should there not be such conditions and relations existing between every church and pastor?

When our churches and pastors stop their political contrivances and their flirting with each other and resort to the apostolic plan of calling a pastor (through prayer), such relations and conditions as mentioned above will exist. As a result of the loyalty, co-operation and faithful giving by the people, led by the Spirit of Christ, there stand two of the most modern and best equipped church buildings on this field in all of the Delta, also one of the most up-to-date pastor's homes, convenient to the church.

The churches authorized the pastor to appoint a pulpit committee to locate another pastor for this field at the earliest date possible. The pastor was asked to co-operate with and assist the churches in this all important matter. Let the churches over the State pray for the Lord's leading in this vital step.

Cordially,
R. A. EDDLEMAN.

The following dialogue, which took place when a Hungarian applied for naturalization papers, is reported in Everybody's Magazine:

"Who is President of the United States?"

"Meester Vilson."

"Who makes the laws?"

"De Kungress."

"Who elects the President?"

"California."

He got his papers,

PLEASANT HILL DEDICATION.

On Sunday, August 12, 1917, the Baptist church of Pleasant Hill, located at Conehatta, Newton county, dedicated its new house of worship. The building is a nice one just completed.

Elder Isham A. Halley, of Union, preached the dedicatory sermon; Deacon C. O. Crane, in a few well chosen words, delivered the house over to the service of God; the pastor read a short historical sketch and led the dedicatory prayer.

It was a great day at this good old church. The services were followed by the revival meeting during the week with Elder Hailey doing the preaching. He did it well.

The following historical sketch of the church was read by the pastor:

Pleasant Hill Baptist church was organized July 3, 1841, seventy-six years ago. The presbytery consisted of Elders Henry Chambers, R. R. Fulton, Stephen Berry, and Allison Phillips.

The following were the charter members of the church: Jesse M. Pace, Wm. Lusk, G. F. Smith, John Taylor, Richmond Pace, Thos. J. Pace, John McMullan, Wm. J. Massengale, Elizabeth McMullan, Harriet M. Lusk, Harvey O. Taylor, Harriet P. Pace, Elizabeth Pace, Louisa W. Petty, Casey Ann Massengale, Jincy Ann Pace, Rebecca Smith, Lucy Cook, Sarah Jones and Mary A. J. Pace—total, 20.

The following preachers have served the church as pastors: Stephen Berry, the first pastor, for two years; Allison Phillips for four years; Lee P. Murrell for forty-four years; Jas. E. Chapman for fifteen years; W. B. Sansing for one year, and R. L. Breland for ten years, who is the present pastor. Elder N. L. Clarke supplied one year while Brother Murrell was visiting in Texas.

There have been three houses of worship, each located at a different place. The first was a log building situated two and one-half miles east on the Union road; the second was a frame building erected in 1858 and was situated one and one-fourth miles east of town, and the new building just completed is located in the town of Conehatta. It is worth about \$1,500.

The church now has about 160 members. We are looking to the future of the good old church with great expectation. Fully 1,000 persons have been baptized into the fellowship of this church in its 76 years of existence. Eternity alone will reveal its worth to the world.

R. L. BRELAND, Pastor.

McINTOSH CHURCH.

We feel so grateful to the Lord. We have seen His power manifested this year in our midst. We have seen the dead brought to life so to speak. With the addition of 10 members to our little band, we had planned to have our meeting this week, but owing to sickness in the neighborhood we decided to postpone our meeting until the first Sunday in September. Pastor A. J. Linton, who is getting blue ribbons pinned on him by everybody, delivered two good sermons to us recently.

A MEMBER.

MEN COOKS WANTED FOR SHORT SERVICE.

The problem of providing cooks for the draft army for the period between the time of assembling the men at the 16 cantonments and the selection of cooks from among those drafted has been put up to the hotel men of the nation, and they have undertaken the task. In all 3,840 cooks are wanted for the 16 cantonments. For the cantonment for this district 240 cooks are wanted.

W. N. Trulock, of Pine Bluff, Ark., has been designated as chairman of the committee to provide cooks for the Little Rock cantonment, where 38,000 men from Arkansas, Louisiana and Mississippi will be assembled. Mr. Trulock is organizing the hotel men of the three states, who will serve with him gratuitously in performing this service.

Two classes of cooks are wanted: Class A, cooks who are capable of giving instruction, and men capable of classing as class B cooks—men competent to fry, roast, make stews, bake biscuits and pies, and make puddings. Class A men will be paid \$125 a month, while class B cooks will receive \$90 a month. Board and lodging and transportation will be furnished by the government. The men are asked to serve only six weeks.

There are men in this community capable of rendering this service to the nation. They may not be cooking for a livelihood, but they can cook. They are not eligible for army service, but they are patriots and doubtless will welcome the opportunity to render this service to the nation.

Uncle Sam wants his men fed—they must be fed, and fed well. Until the armies are organized, the draft men would go hungry unless patriotic men volunteer to serve as cooks for six weeks, and be paid at the rate of \$125 or \$90 a month.

The men who render this service are as good patriots as those who bear arms. Because they are doing what they can.

If you would render this service to the nation, write Mr. Trulock at Pine Bluff, Ark., at once. You stipulate the period you will serve, and can be back home in six weeks.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensable family remedy. It allays pain, heals the wound, and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes, "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25c a box at druggists. For FREE sample, write to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Adv.

People are becoming crazy about planting. A farm publication urges its readers to "plant every acre, no matter how small."

CALOMEL ROBBED OF NAUSEATING QUALITIES.

Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed — New Tablet Now on Market Under the Name "Calotabs."

The latest triumph of modern pharmacy is a "de-nauseated" calomel tablet known to the drug trade as "Calotabs." Calomel, the most generally useful of all medicines thus enters upon a wider field of popularity — purified and refined from those objectionable qualities which have heretofore limited its use.

In biliousness, constipation and indigestion, and in a great variety of liver, stomach and kidney troubles calomel was the only successful remedy but its use was often neglected on account of its sickening qualities. Now it is the easiest and most pleasant of all medicines to take. One tablet on the tongue at bedtime, a swallow of water, that's all. No taste, no griping, no nausea, no danger. A good night's sleep and the next morning you are feeling fine, with a clean liver and a big appetite. Eat what you please.

Calotabs are sold only in original, sealed packages of twenty doses for thirty-five cents. Your druggist offers to refund the price as a guarantee that you will be thoroughly delighted with Calotabs.

SOME of you who read this paper are makers and sellers of needed goods. If the kind of folks who like this paper are the kind who would like your product, why not tell them about it in these columns? We can tell you pretty accurately the sort of people you would thus reach. May we?

Juice of Lemons!
How to Make Skin
White and Beautiful

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as sallowness, freckles and tan and is the ideal skin softener, smoother and beautifier. Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is wonderful to smoothen rough, red hands.

RESTORE THAT BEAUTY!

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

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Sold by druggists

Savannah, Ga.

Thursday, August 23, 1917.

THE BAPTIST RECORD

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MEETINGS.

I have just closed my second meeting at Plantersville, Ark., with the Springhill church. Last year the Lord blessed us with the greatest revival the people had experienced for years, in which 17 were added to the church, 11 coming for baptism, and four of this number came from the Methodist church and three from the Presbyterians and one from the Campbellites. The pastor baptized eight more into the church since last year's meeting, some of whom came from the Methodists and Campbellites. The meeting just closed was in many respects the greatest meeting in the history of that church.

On Wednesday at 4 p.m. we had a service for the soldier boys. There were 19 accessions to the church, 14 of whom were by baptism and five of the 14 came from the Presbyterian church, and there is every reason to believe many other unsaved people will follow. Pastor Jacks and his consecrated wife are both fine workers in the kingdom, and the writer rejoiced to find their people in love with them. Brother Jacks moved from Mississippi to Arkansas about two years ago, soon after he was ordained to the ministry by the Coila church.

We praise God for this victory. I am in a meeting this week at old Centerville in Carroll county. Remember us when you pray.

Through faith in Him,
R. A. EDDLEMAN.

Loss of Appetite is commonly gradual: one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

Adv.

MISTAKE FOR YOUNG BOYS TO RUSH TO COLORS NOW.

By Major-General Leonard Wood.
Every boy should finish his school course. We shall secure more men under the draft than we can arm at the present time.

The individual obligation on the part of each and every citizen for service is manifest, but the boys should remember that they are now serving in the best possible way by preparing themselves to serve more efficiently when the time comes. What we want now is for the boy in school or college to finish his education in order that we may have each year a dependable output of well-educated and well-trained young men.

It is a great mistake for partly educated young boys to rush to the colors now. We don't need them. It is very important they should finish their education. — From The American Boy.

Self-Poisoning

Did you know that when you allow a slight ease of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles, 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

A more or less suggestive moral may be deduced from the following story in Everybody's Magazine:

Two women, one of whom carried a baby, asked a salesman to show them some carpets. It was a hot day, but the salesman cheerfully showed roll after roll until perspiration streamed from his face. Finally one of the women asked the other if it were not time to go.

"Not just yet," was the answer, with the whispered explanation: "Baby likes to see him roll them out, and we've plenty of time to catch the train!"

Very strong peppermints are grandfather's favorite confection. One day, says the Christian Herald, he gave one to four-year-old Marjorie, and waited slyly to see what she would do when she should discover the pungent flavor of the candy. A few minutes later he saw her take the partly eaten peppermint from her mouth and place it on a table beside an open window.

"What's the matter?" he asked. "Don't you like the candy?"

"Oh, yes," replied Marjorie, "I like it, but I thought I'd let it cool for a little while."

Little Mary went into the country on a visit to her grandmother. Walking in the garden, she chanced to spy a peacock, a bird she had never seen. She ran quickly to the house and cried out: "Oh, grandma, come out and see. There's an old chicken in full bloom!"

A small boy astride of a donkey was taking some supplies to an army camp in Texas not long ago, and got there just as an attachment of soldiers preceded by a band was marching past.

The lad dismounted and held the bridle of the donkey tightly in his hand.

"Why are you holding on to your brother so hard?" asked a group of soldiers who were standing near and wanted to tease the country boy.

"I'm afraid he might enlist," said the lad, without batting an eyelash.

"Madam," said the conductor during the recent infantile paralysis epidemic, "you cannot travel on this train unless you have a health certificate for your child."

"The law does not require a child of sixteen to have a certificate," said the mother as she tossed her head and entered the car.

When the conductor again confronted the haughty mother he returned to her a half-fare ticket which she had just tendered for the child, making this observation:

"But the law does require that children over twelve years of age pay full fare."

The woman's eyes flashed fire, her bosom registered her emotion, her hands clinched and her feet tapped—but she paid.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiful that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to its normal health, 50c a box. From druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

The Conceded Standard Among All Mosquito Remedies—Sweet Dreams The Great Double Strength Remedy

The imitator endeavors to get a mosquito remedy "as good as Sweet Dreams."

The second thinker doesn't accept such remedies, however. The practice of accepting substitutes seems to be going out of fashion anyway.

It's mighty simple to insist on getting genuine Sweet Dreams, then rid-

ding yourself of mosquitoes is simpler still.

There's one thing to remember, always, and that is that Sweet Dreams became the standard the morning the first bottle was made.

And then, too, it's well to remember the name, Sweet Dreams.

Every store, every town.

Mississippi Woman's College

Hattiesburg, Mississippi

Next session will open September 19th. Room fees are coming in now. Send \$10.00 and secure a room in either Boarding or Industrial Dormitory. Board and literary tuition in Boarding Dormitory, about \$214.00. In Industrial Home, about \$155.00. Fifteen worthy girls can secure loans of \$100.00 from Loan Fund. Write for particulars. Standard Literary courses. Special advantages in Voice, Piano, Violin, Expression, Art and Home Science. Not a single case of serious illness among the 310 students. Write for beautiful catalogue to

J. L. JOHNSON, President.
W. EDGAR HOLCOMB, Vice-Pres.

Clarke Memorial College

(co-educational)

A Junior College for young men and young ladies. Good buildings, economical management, a strengthened faculty, healthful location, good moral environment. Experienced and capable instructors in Piano, Voice, Expression, Stenography and Typewriting. The success of the session just closed encourages us to expect the next to be better notwithstanding the war.

WRITE FOR CATALOGUE
BRYAN SIMMONS, President
Newton, Mississippi

NEW BOOKS

for the
PUPILS AND TEACHERS
in the

SENIOR GRADED LESSONS

The Fourth Year Senior Graded Lessons will be ready for the next quarter, October, November and December.

These Senior Lessons for the Fourth Year will be an Independent Course from the International Lesson Committee. It will be peculiarly our own, and exclusively Biblical, consisting of expositions of four different books of the Bible.

The first quarter, for October, November and December, is to be an exposition by Dr. E. C. Dargan, of the Gospel of John.

Place your order NOW for Graded Literature. The first quarter of the year begins with October.

A descriptive pamphlet will be sent upon request.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tennessee

Thursday, August 23, 1917.

MEETINGS OF ASSOCIATIONS.

Associations. Churches. Time. Sunflower—Shelby—Sept. 4. Oxford—Water Valley—Sept. 4. Columbus—Bethel—Sept. 5. Monroe County—Athens—Sept. 6. Gulf Coast—Biloxi First—Sept. 11. Chickasaw—Bay Springs—Sept. 11. Lebanon—Sumrall—Sept. 11. Judson—Pleasant Hill (4 miles NE Tupelo)—Sept. 11. Tishomingo—Burnsville—Sept. 11. Lauderdale County—Marion (5 miles N Meridian)—Sept. 13. Bethel—Rock Branch (10 miles SW Sumrall)—Sept. 15. Mt. Pisgah—Hazel—Sept. 15. Hobolochitto—Union (9 miles E of Carriere)—Sept. 18. Bay Springs—Montrose—Sept. 19. Calhoun—Mt. Tabor (5 miles W of Pittsboro)—Sept. 19. Tippah—Ripley—Sept. 19. Pearl River—Edna—Sept. 19. Trinity Missionary—Arbor Grove (6 miles SE Houston)—Sept. 20. Jefferson Davis—Whitesand—Sept. 21. Zion—Spring Hill (10 miles SE of Calhoun City)—Sept. 26. New Liberty—Rocky Hill—Sept. 26-27. Pearl Leaf—Wilson Grove—Sept. 27. Strong River—New Liberty (Star, Miss.)—Oct. 2. Aberdeen—Central Grove—Oct. 4. Walhall—Centerville—Oct. 5. Chester—Bethlehem—Oct. 5. Carey—Hamburg—Oct. 6. Liberty—Rock Springs—Oct. 6. Oktibbeha—Pleasant Grove—Oct. 5. Louisville—Enon (7 miles E Noxapater)—Oct. 9. Yalobusha—Garner (at Scobey)—Oct. 10. Jones County—Bethlehem (5 miles E Laurel)—Oct. 10-11. Mississippi—Liberty—Oct. 11. Rankin County—Antioch (10 miles S Pelahatchie)—Oct. 11. Hopewell—Springfield (7 miles S of Morton)—Oct. 12. Union—Beech Grove—Oct. 12. Copiah—Sylvarena—Oct. 16. Coldwater—Union—Oct. 17. Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19. Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19. New Choctaw—Pine Bluff—Oct. 19. Choctaw—DeKalb—Oct. 20. Yazoo—Goodman—Oct. 23. Bogue Chitto—Mt. Pleasant—Oct. 24. Chickasaway—Enterprise—Oct. 25. Deer Creek—Belzoni—Oct. 25. Harmony—New Hope (20 miles N Forest)—Oct. 26. Central—Bowmar Ave.—Oct. 2. Montgomery—Kilmichael—Oct. 16.

WHITE BLUFF.

We held a five days' meeting at Rials Camp about four miles east of Jayess in Lawrence county, beginning on July 15th. Rev. R. F. Bass did the preaching.

God blessed us with a splendid revival and six persons confessed Christ by baptism to the fellowship of the White Bluff church.

We also had a splendid revival with Pinebur church, beginning the fifth inst. Received seven by baptism and three by letter.

Rev. L. H. Harper did the preaching.
Yours,
C. T. CARMICHAEL.

THE BOY WHO MESSED EVERYTHING—THOMAS A. EDISON.

"I want one thousand newspapers."

The circulation man of the Detroit Free Press looked in amazement at the freckled-faced lad who made this astonishing request.

"Got the money?" he asked.

"No, sir."

"Get out!"

The boy got out. He went directly upstairs to the office of the publisher where big men could not enter without an appointment.

"I want fifteen hundred papers, Mr. Storey," said the boy. Then he explained that the people along the line of the railroad where he had run as train newsboy, would be eager to get the news of the battle of Pittsburg Landing.

"Can you pay for them?" asked Mr. Storey.

"Soon as I sell them," answered the boy. Mr. Storey wrote something on a slip of paper and the boy took it down to the circulation man.

"Fifteen hundred!" growled the man, "thought you only wanted a thousand?"

"Oh, I thought I might as well be refused fifteen hundred as a thousand," grinned the boy. And that is one of the things that helped Thomas Edison, the world's greatest inventor, to success.

He had learned of this battle. He knew the people along the line would be anxious to hear the news. He had no money, but he had courage and, what is better, he had the habit of thinking things out, of thinking ahead. Usually he sold about sixty papers along this train route. How could he sell fifteen hundred? He had thought that all out in advance and he went to a telegraph operator, whom he knew was fond of reading.

"If you'll wire ahead to every stop that there's a big battle and I am coming with papers telling the story and with a list of the dead and wounded, I'll give you a daily paper and two magazines a month for six months," bargained Edison.

"I'll do it," agreed the operator.

When Edison reached his first stop, at Utica, there was a mob waiting for the papers.

"I thought it was an excursion at first," said Mr. Edison. "I sold more than half my papers there, charging ten cents each. At Mt. Clemens there was another big crowd and at Port Huron I sold out, getting 25 cents each for all I sold at the last two places."

Not long after that young Edison noticed how eager the railroad men were for news. They would sit and gossip about railroad affairs like a lot of women at a quilting party. He got an old hand press, some type, and set it up in one end of the baggage car where he kept his papers. It wasn't long before three boys were helping him and he was printing 400 copies a week. If Brakeman Jim Jones broke a leg or Locomotive No. 9928 blew out a cylinder, he put it in his paper and the men liked it.

At that time he was experimenting with chemicals and tipped over a bottle of phosphorus which set the car afire. There was a lot of smoke but he got the fire out. The con-

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 152 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of eight months opens October 3d. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President.

HILLMAN COLLEGE
For Young Ladies

Clinton, Miss.

The new catalogues are ready. Don't decide on a college till you have investigated Hillman. Two generations have been educated here and better advantages are offered the third. A religious and educational center. Exceptionally good advantages in the cultural courses. Write now for catalogue and also find out when Dr. B. G. Lowrey, the Field Secretary, will be in your town and see him.

The Forty-fifth Annual Session of
BLUE MOUNTAIN COLLEGE

will open September Nineteenth, Nineteen Seventeen

Send for Catalog

Better advantages than ever before in the history of the institution will be offered next session. We make improvements every year. High School, Normal and College Courses. Up-to-date advantages in Piano, Voice, Violin, Pipe Organ, Art, Expression, Home Science. Highest and healthiest location of any boarding school in Mississippi. Only one mile from the highest point above sea level in the State.

W. T. LOWREY, LL. D., President - Blue Mountain, Miss.

COME WEST, MY GIRL, COME WEST.

Baylor College for Women

Belton, Texas

with a record of seventy-two years opens September 24th. It is the only Baptist college for women in all the Southwest. Same entrance requirements as the University of Texas. Same recognition from the State Department of Education. Girls finishing Freshman class may receive first grade certificate, upon graduation permanent certificate. Courses in music, art, expression, domestic science, domestic art, bookkeeping, stenography, typewriting, kindergarten. Complete academy with all high school courses. Thirteen teachers in music faculty alone. Health conditions all that could be required. Modern dormitories with private baths. Ely-Pepper Hall and Eli M. Townsend Lean Fund open door of hope to those who otherwise could not come. Terms reasonable.

For further information write to

J. C. HARDY, LL. D., President.

VANDERBILT
UNIVERSITY

FALL TERM OPENS OCT. 1.
PREPARES FOR WAR SERVICE

PREPARATION IS ITSELF SERVICE,—
Often the Highest Service Possible.

Military drill offered as an elective, also Red Cross work, in the College of Arts and Science. College students may return to the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law and Religion. Write for catalogue, stating department.

REGISTRAR, VANDERBILT UNIVERSITY,
Nashville, Tenn.

Thursday, August 23, 1917.

THE BAPTIST RECORD

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ductor, who disliked him, threw off his printing plant, chemicals and papers at the next stop and boxed his ears so violently that it led to his permanent deafness.

The railroad people let him go back, on his promise not to mess things up with his chemicals any more. There had been many complaints about that "Edison boy who messes everything up with his fool chemicals."

Not long after that the little two-year-old son of the station master and telegraph operator at Mt. Clemens sat in the middle of the track as a string of cars were being shunted down. Young Edison saw him. Instead of shouting and frightening the baby he jumped from the baggage car door where he was standing, threw the baby off the track and managed to get up so that the car actually bumped him out of the way.

"I'm a poor man," said the station master, "but you can have the few hundred dollars I have saved up, and welcome."

"Don't want your money, but will you teach me how to send telegraph messages?" begged Edison.

In two months' time he was a capable telegraph operator.

He invented the duplex telegraph and nearly starved before he could get it adopted. He landed in New York City with a dollar in his pocket looking for work. Three nights he slept on park benches. One day he went without food. As he was passing a broker's office he saw the stock ticker stop and there was great excitement inside. He stepped in while they were yelling for someone to go here and someone there and have it fixed.

"I think I can fix it for you," he said.

They let him try. He opened the ticker, lifted a loose contact spring that had fallen between the wheels and it started up again.

Just as he did this the man who had a big interest in the ticker service saw him. "We're having trouble with this service. If you can keep it going for us we'll give you \$300 a month," he said.

"I nearly fainted when I heard this," says Edison, "but I remained calm and agreed to do it, demanding an advance in 'good faith.' I really didn't want it for 'good faith,' but for pork and beans. I hadn't eaten for nearly thirty hours. Nothing ever tasted quite so good as that dish of pork and beans."

Edison kept using his brains while holding down this job. He learned why the tickers wouldn't work well and he improved them, securing a patent. When the company asked him to make an offer he wanted \$5,000. He was about to ask for it in fear and trembling when he used his brains again. "I'll make them do the offering," he thought.

They gave him \$40,000.

He made exactly \$35,000 by using his brains.

All the world knows of his rapid rise after that. This money enabled him to build a laboratory and experiment. Everyone knows how he invented the incandescent light, the phonograph, moving pictures, quadruplex telegraph, speaking parts of the telephone, electric railways, storage batteries and scores of other great things.

And practically all the schooling he got was at his mother's knee!

But he used his brains about the newspapers, the railroad men's paper, the little boy on the tracks—everything.

Today he continues to sit in his West Orange, N. J., laboratory, and think, sometimes for ten hours at a stretch.

And if brains are not to be used, why do we have them?—Judson D. Stuart, in American Boy.

ENTIRE McCOMB COMPANY TOOK
A DEFINITE STAND FOR THE
LORD IN TENT REVIVAL.

The Carpenter & Hoffman town-wide revival reached a glorious climax Sunday night, at which time the evangelist and his workers planned a service in behalf of the company of McComb soldiers who were mustered into service here a few days ago, and who will remain here only a short time before going into training, and in spite of the heavy rainfall which fell at the appointed time, a great crowd assembled to show their patriotism and love for the home boys.

The evangelist being convinced that the first step to efficiency in the service of one's country was the love of Christ, so the service was directed along this channel with the object of leading every soldier boy to a decision for Christ.

Rev. R. T. D. Carpenter, of Baton Rouge, La., was assisted by Christian workers and some of the leading pastors of the town, and so directed the service that the spirit of evangelism seemed to pervade the whole congregation, and when the call for a decision on the part of the soldiers was made by the evangelist they crowded the aisles and gave the minister their hands with deep emotion, signifying Christ to be first in their lives, their country first in their thoughts, and if needs be, their blood for their flag. This same spirit of decision seemed to permeate the whole congregation, and when the evangelist appealed to the congregation a number of men and women responded to the call. Thus closing the service which will long be remembered in McComb.

Results of this revival are far-reaching, as the evangelist had organized a Bible study at the noon hour in the I. C. shops for the men who, before this time, were spending their noon hour in playing cards, and now are reading God's Word and are attending these services.

The Christian workers of the town will continue this work when the meeting closes.

Whenever You Need a General Tonic
Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well-known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents. Adv.

MAYTON.

I closed my meeting at Mayton yesterday; baptized five. The preacher was S. W. Sproles, of Magee.

Truly,
D. J. MILEY, Pastor.



Richmond College as a corporate name includes two standard co-ordinate colleges, viz: 1. RICHMOND COLLEGE FOR MEN, J. C. METCALF, M. A., LITT. D., DEAN; AND 2. WESTHAMPTON COLLEGE FOR WOMEN, MAY L. KELLER, PH. D., DEAN. Each college has its own campus and institutional life. Colleges located on opposite sides of Westhampton Lake in beautiful suburban park of 250 acres. Illustration shows buildings of men's college only.

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WHEN WILL THE WAR CLOSE?

Among the questions of the day, there is none so momentous as the caption of this article. A Biblical solution of this problem would go far toward the enlightenment of the benighted populace of the world. The exact day and hour of the age's closing are hidden and secret to all but God, but just in proportion to the time of summer's coming and the budding of the fig tree, so is Bible light on the closing of the age. Prophecies as to human tendencies in the last days are too flagrant in fulfillment to be misunderstood. The world's war, so vividly predicted by God's divinely appointed messengers is certainly on, with all the tribulations and horrors foretold, now in their incipiency. The four thousand years of preparation for the advent of the Savior come true to prophecy. Nearly two thousand years of preparation for His second coming is close at hand. His first coming was in a time of a world's peace; His second coming is to be amid the clash of arms in a world's war. The wicked are to be destroyed from the earth, and no doubt that work is now going on in the awful conflicts that are now raging over the world, and those that reject the offers of mercy until the Savior's coming will be destroyed by the brightness of His coming. War, no doubt, will be the closing scene of the "Messianic" age, and the second coming of Christ will be the ushering in of the "millennial" age. If the foregoing conjectures are in accord with prophecies, then the closing of the war depends largely, if not wholly on other occurrences, and that is, "When every knee shall bow and every tongue shall confess Him (Christ) to the glory of God." Then the implements of war will be beaten into implements of husbandry, the lion and the lamb will lie down together, the cannon's boom will be hushed forever, the rattle of small arms will be wasted in echoes never to return. Oh! blessed day! Oh! happy time!

When we shall know as we are known and see Him as He is, and be like Him. If I could only reach the world—the boys in the trenches, the mothers and wives whose hearts are breaking and whose homes are shrouded in gloom and drenched in tears, with the glad message of a joyful future lying so near at hand, I might help them. It is true, and

only a span lie between us and life's goal, for which we have been living, praying and striving, some of us for a long, long time. But the end is nigh, even at the doors.

J. M. HUTSON.

Barto, Miss.

SPRING HILL CHURCH.

The Baptists of old Spring Hill church at Knoxville, Miss., have aroused themselves. They closed a splendid meeting on Thursday evening last, and feel that Rev. S. P. Young, their beloved pastor, can always be trusted to select his own help, that is, if they are to judge from the helper secured this time.

On Sunday, the 12th inst., the meeting began formally, with two sermons and a good old fashioned dinner on the ground. The pastor preached this first day, and at noon expressions were freely made to the effect that the congregation was fortunate, in not having any outside help. The modest pastor, however, determined not to do all of the preaching himself, secured, on Monday, Rev. F. W. Tinnin, pastor of the Wall Street Baptist church in Natchez.

Brother Tinnin came with an earnestness, directness, and simplicity of style, which caught and held his audiences. His messages were directed to the hearts of his hearers via their intellects, and were not composed of attacks on their emotions and appeals to their sentimental sides, bolstered up with propositions.

The good witnessing for the Master resulted in an addition to the church of seven upon a profession of faith, and one young lady who brought in her letter.

May the Lord continue to bless the little flock at Knoxville, and the two good men who labored with them.

C. E. THOMPSON.

SMYRNA CHURCH.

A very gracious revival closed recently at Smyrna church, eight miles from Tylertown, in which Evangelist W. A. McComb assisted Pastor W. A. Murray. There were 13 happy converts buried in baptism at the close. The membership was very much revived and encouraged to go forward in Christian service.

W. A. McCOMB.

NEWS IN THE CIRCLE

MARTIN BALL

This department faded out last week because this scribe was away from all exchanges. The meeting was at Unity church, near Leakesville, M. W. Ball, pastor. The results were excellent.

Pastor W. A. Sullivan aided Rev. E. W. Moulder in a meeting in Scott county last week. It was a fine meeting; the church much revived and eight received for baptism.

Pastor W. A. Sullivan recently aided in a gracious meeting Pastor J. E. Tensey at Cato. We have not learned the results.

The First church at Paris, Tenn., has unanimously and enthusiastically called Dr. J. W. Gillon to the pastorate. They have assurances of his acceptance. He will be the first to occupy the new pastor's home.

It is stated that there are no less than 30 saloons within six miles of Camp Beauregard, Alexander, La. Our Mississippi boys are to be located at this camp for training. Something ought to be done.

Pastor J. F. Mitchel, of Kilmichael, recently aided his son, A. T. Mitchel, in a gracious meeting at Bethel church, near Houston. There were 10 additions—eight by baptism.

Rev. J. W. Ison recently closed a meeting with his Enon church (Clay county). He had Rev. J. F. Mitchel to do the preaching. There were 10 additions—seven by baptism.

Rev. O. A. Utley, of Memphis, Tenn., will aid Pastor J. F. Mitchel at Kilmichael beginning the second Sunday in September. The church at Kilmichael has gone to half time and bought a good pastor's home.

Dr. T. J. Bailey has completed his book, giving the history of anti-liquor legislation from territorial days till now, with its results in the counties. Everybody ought to get a copy and read it.

Evangelistic Singer P. S. Rowland, who has been with Evangelist T. O. Reese for sometime, has been appointed one of the Home Board evangelistic singers.

Dr. L. A. Crandell has been appointed by the Home Mission Society to prepare a memorial volume to the late secretary, Dr. H. L. Morehouse. This is a fine step in the right direction.

The Tennessee State Board of Missions will now be forced to look for new material to take the place of Dr. Gillon, who goes to the Paris pastorate the first of November.

In the meeting recently held at Centerville (Carroll county) by Pastor R. A. Eddleman, at the last serv-

ice \$150 was raised on Pastor S. L. Barrentine's salary and \$100 to cell the church. A Wednesday night prayer meeting was begun, especially to pray for peace.

Pastor R. A. Eddleman writes: "Just closed a meeting with Centerville church in Carroll county. The Methodist meeting was in progress three miles away. The Lord was with us—great crowds came. There were 12 added to the church—11 by baptism; among them the pastor's wife, married son, grown daughter from the Campbellites, an old man 65 years old from the Methodists. Pastor Barrentine was happy."

SAFEGUARDING SOLDIERS' MORALS.

The Missionary Review of the World for August reports the following important steps to guard the American soldiers from the demoralizing influences that drift toward the camps. The editor says:

"The sentiment and conditions connected with life in the army and the navy have changed remarkably in the last twenty-five years. An army chaplain describes the swearing, drinking, card-playing chaplain who was formerly too often placed in charge of the religious services and spiritual work among soldiers. Today the political, social, military and religious forces are working together to safeguard from moral destruction those defending the country by land and sea. There was a strong fight against giving up the sailor's grog, the soldier's canteen and the intoxicants of the officers' mess, but few honest patriots can be found today who will not acknowledge that the new regime is better.

"The War Department is vigorously seeking to eliminate the low dives, saloons and houses of ill fame in the zones surrounding the training camps of the army. Notorious resorts at El Paso and San Antonio have been closed, and a letter was sent to mayors, chiefs of police and chairmen of state committees of defense, enclosing the new congressional law against such evils and saying that where these laws are not obeyed training camps will be removed from the section.

"This order of the War Department covers the mobilization camps, officers' training camps, army camps and since June 9th, to naval camps like those at Philadelphia and Brooklyn. The army bill provides in substance as follows:

"The President has power to make regulation governing the prohibition of alcoholic liquors in and near military camps, except that liquors are absolutely prohibited within all camps, forts and officers' or enlisted

men's clubs. It is unlawful to sell intoxicating liquors, including beer, ale, or wine, to any officer or member of the military forces while in uniform except for medicinal purposes. The Secretary of War is empowered and directed to do everything necessary to suppress and prevent the keeping or setting up of houses of ill fame within such distance from military camps, etc., as he may deem advisable, and severe penalties are provided for those who violate these restrictions.

"The Secretary of War declares that he is determined that the training camps, as well as the surrounding zones within an effective radius, shall not be places of temptation and peril." He suggests the co-operation of the authorities and people of the communities within these zones."

MOBILIZING A DENOMINATION FOR WAR.

At the recent general assembly in Dallas, the Presbyterian Church (North) appointed a representative commission of one hundred ministers and laymen to unite all of the five million Presbyterians in this work for the spiritual welfare of our fighting forces in America and Europe. Rev. John F. Carson, D. D., of Brooklyn, is the chairman. The commission proposes to call the church to a clearer consciousness of God, a deeper devotion to Christ, a more whole-hearted loyalty to the national welfare and a more consecrated and sacrificial enlistment in the service of men. The Methodist Episcopal and other denominations have also taken action looking toward a spiritual harvest on the present crisis.

Many individual churches and other organizations are fully awake to their opportunities and responsibilities. Not only are they centers for nurses, Red Cross, registration, relief work, Boy Scouts, and home defense, but they are holding special prayer meetings for men at the front, are posting the names of their enlisted men, are supplying them with Testaments, sending letters, church calendars and other remembrances to keep absent ones in touch with the home church. Some churches are keeping open house for soldiers and sailors, also active in the campaign for national prohibition and are soliciting funds to help in the various forms of Christian work for soldiers. One of the best forms of personal service within reach of camps and points where guards are stationed is the welcoming of soldiers, and men of the navy to Christian homes where they come under the refining influence of wholesome recreation when off duty.—From the Missionary Review of the World for August.

Miss Wilcox had been giving the class an elementary talk on architecture.

"Now," said she, "can any one in the class tell me what a 'buttress' is?"

Little Walter arose, his face beaming with a quick flash of intelligence.

"I know," he shouted, "a buttress is a nanny goat."

SARSAPARILLA—PEPSIN, NUX AND IRON

The combination of Hood's Sarsaparilla and Peptiron Pills is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine.

Get them of your druggist today.

Why Don't You Smile?

Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

RENWAR RELIEVES RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Box 18L, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name

Address

Shipping Point

(Please write distinctly)

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Sold for 47 years. For
Malaria, Chills & Fever.
Also a Fine General
Strengthening Tonic.
50c and \$1.00 at all
Drug Stores.